THE PACIFIC

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THE UNDER-SONG.

I HEAR it singing, singing sweetly,
Softly in an undertone;
Singing as if God had taught it—
It is better farther on!

Night and day it sings the same song,
Sings it while I sit alone,
Sings it that the heart may hear it—
It is better farther on!

Sits upon the grave and sings it,
Sings it when the heart would groan.
Sings it when the shadows darken—
It is better further on!

Father on? But how much farther?
Count the milestones one by one;
No! no counting—only trusting—
It is better farther on!

—Joseph Parker.

Pacific School of Religion

THE PACIFIC

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2716 Hillegass Avenue, Berkeley.

THE CONGREGATIONAL NATIONAL COUNCIL.

The seventeenth meeting of the National Council of the Congregational Churches in the United States will go into history as one of the best yet held. The place of meeting, the capital city of the great commonwealth of Ohio, a central State of the East, made possible even in these war-time days a good attendance, and from beginning to end, during the eight days, the auditorium of the First Congregational Church of Columbus was well filled at the day sessions; and at nights, from fifteen hundred to three thousand persons assembled in Memorial Hall not far distant.

Taken as a whole the addresses were on a higher level than at several other Council meetings in recent years, and business was transacted which pushed Congregationalism further along on that road of transformation which it began to travel at Kansas City in 1913.

It is of interest and value to see ourselves at times as others see us; and nothing other, perhaps, will so well set forth the high intellectual level that was attained as will a remark made at the close of one of the evening sessions by the Rev. Hugh G. Ross, pastor of Plymouth Church, Seattle. Two notable address had been given that evening, one by the Rev. Dr. William E. Barton, of Oak Park, Illinois, on 'Three Hundred Years of Congregationalism"; the other by Dean Charles R. Brown, of the Yale School of Religion, on "Four Hundred Years of Protestantism." This was the first great Congregational gathering that Mr. Ross had attended since coming to the Seattle pastorate from the Scotch Presbyterian pastorate at Cape Town in South Africa. After hearing those two addresses he said: "It's wonderful! No two men in England could have done it; no, none in Scotland either!"

It was indeed a high place to which we ascended that evening as we listened to these two denominational leaders in their masterly sweep of the centuries.

Sunday registered another mountain-top experience when the Rev. Dr. Charles S. Mills, of Montclair, New Jersey, gave in Memorial Hall, at a service attended by the delegates and visitors and the members of the Congregational churches of Columbus, the Council Sermon, on the timely subject, "The Strategy of the Church in the Crisis of the World."

Dr. Washington Gladden, who was spoken of at one time as "Our Prophet of the New Social Order," was given several ovations during the Council. He spoke at a large Sunday afternoon meeting in Memorial Hall and at one of the noon-day meetings in one of the theatres. Illustrative of the place Dr. Gladden holds is the incident of a visitor to Columbus from the northern part of the State at the time of the Council. Noticing the Council banners as he was passing the church, just across from Capitol Square, and learning that it was Washington Gladden's church in which the meeting was being held, he entered and staid for more than an hour at a business session uninteresting of course to him, until Dr. Gladden had arrived and was pointed out to him. Then, contentedly he made departure.

The day of the "Sectional Meetings," it was noticable that the large Y. W. C. A. assembly hall in which the one on "Constructive Forces in Current Theological Thought" was held was crowded with intent listeners. Professor John Wright Buckham of the Pacific School of Religion gave the first of the four addresses in that sectional meeting. It was a scholarly, helpful and informing study of "The Enlarging Place of Jesus Christ in the Thought of Our Time." Alongside this address, concerning which we heard many expressions of high appreciation, we would place the one by Professor Edward I. Bosworth of Oberlin Theological Seminary on "In What Forms and with What Practical Power Does the Doctrine of the Holy Spirit Live in Present Thinking"? Another address at the meeting was by the Rev. Nicholas van der Pyl, pastor of the First Congregational Church of Oberlin, on "Our Thought of God's Sovereignty, and its Place in Christian Truth." A fourth address was by the Rev. C. C. Adams, pastor of First Church, Burlington, Vermont, on "What Are the Vital and Essential Elements in Our Message to theUnconverted Man?"

Such was the acceptance accorded these four addresses that there is a probability that they will be published in book or pamphlet form.

Theology was not a disturbing subject at this Council, but "Pilgrim Utterances in Their Present-Day Application" became such the day of the sectional meetings. There were six addresses under "Pilgrim Utterances in Their Present-day Application." One on John Robinson's far-famed words, "God Hath More Light and Truth Yet to Break Out of His Holy Word." Another on the words by the ministers of Boston in 1635, "We Ought to Defend Our Lawful Possessions if We Are Able.

The fifth was based on the Covenant of the Church of Gainsborough, England, about the year 1600, "Whatsoever it Shall Cost Us the Lord Assisting Us." And the last one was on the words of Thomas Hooker in 1638, "The Foundation of Authority is Laid in the Free Consent of the People." This last address was by the Rev. Dan F. Bradley, pastor of Pilgrim Church, Cleveland.

Dr. Bradley believed that he had a message for these war-time days; and, whether wisely or unwisely, he delivered it. Our judgment is that he should have been heard without interruption. But he wasn't so heard, and finally he requested those to leave the auditorium who did not wish to hear him, and several left. Dr. Bradley said, sarcastically, in part:

"Unchaperoned democracy may be good for peaceful times, at least it can be tolerated then. It can do little harm; at least it is well to ask the consent of the people and allow them to vote for paving a street or passing a dog ordinance, but the vote of the whole electorate cannot be trusted in times of real trouble. Suppose that the people should be asked to say at the ballot box whether they wished war or peace, conscript or volunteer armies—whether wheat should be held at $2.20 or whether at the

present time they desire to have our rulers willing and ready to negotiate with our enemies.

"How embarrassing if they should vote wrong! Especially if tender-hearted women and young and immature men should combine to defeat the wisdom of the old men who have passed the fighting age—and so declare for a negotiated peace without victory.

"The Kaiser and his autocracy may be crushed—and God knows they ought to be. But when it is crushed—and our boys on land and sea are going to help rebuke the rape of Belgium—shall we have democracy here? Will big business let go of our throats then? Or have we as an incident of these difficult days set up a huge colossus while we peep around its huge legs to find our dishonorable gains? Perhaps we need a colossus and perhaps we are stupid enough to deserve it."

It had been thought that the Sunday afternoon meeting under the auspices of the Commission on Social Service, at which time the topic was "Industry and Social Service," might register some disturbing utterances. Dr. Gladden presided and gave an address which related to the reconstruction problems which the nation would face after the war, setting forth therein the plans already laid in England for the great industrial transformation which it is realized there the war has made inevitable.

The Rev. Dr. Sydney Strong, pastor of Queen Anne Congregational Church, Seattle, followed with an address which we give in The Pacific this week in full in order that Coast people may know exactly what Dr. Strong, who was expected to hurl some bombs, did say; and in order that a side which some persons are inclined to suppress may have a hearing. The Pacific has throughout the 66 years of its existence believed in looking at all sides of all questions and in trying to get its readers to look on all sides.

Evidently Labor had three stanch friends and able supporters on the platform of Memorial Hall in the Capital City of Ohio that afternoon of Council Sunday. Dr. Gladden told of his many years of acquaintance and friendship with John P. Frey, of Cincinnati, Editor of the International Molders' Journal, who was heartily applauded from time to time as he made the closing address, declaring therein that "democracy in industry as well as democracy in government has got to come to pass," and that as "the hope of the nations today is in the application of democracy to the governments o fthe peoples," so "the hope for the solution of our industrial problems lies in the application of democratic principles in the relationship of employer and employee."

We shall not attempt to give in The Pacific any detailed connected report of this great meeting, but shall pick up a few thoughts here and there and mention a few of the outstanding transactions in the business sessions. Three of the leading addresses we have already given in full; another is given this week and two others will appear later—one of them that of Secretary Herring, which in its graphic survey of the past of Congregationalism and its outlook on its future imparted enthusiasm to all who heard it.

Contemplate the make-up of these National Council meetings! Not one society in assembly, but all the societies—the Council, with its constituent parts, the American Board of Commissioners for Foreign Missions, the Home Missionary Society, the American Missionary Association, the Church Building Society, the Sunday School and Publishing Society, the Education Society, and the Board of Ministerial Relief, all of these societies in annual meeting at the biennial meeting of the National Council; and all having not only much business to transact but with able and informing papers and addresses to present.

No wonder that nine days are being considered for future meetings instead of eight! No wonder that the delegates who attend faithfully and treasure what they hear carry home with them a store-house into which they can dip for months thereafter.

On the program this year there were listed one hundred and five addresses and papers, many of them being from thirty to fifty minutes in length; some not more than ten; for instance, that American Board forenoon when missionaries spoke on such subjects as these: The Chinese Point of View, Evangelism in Japan, A Christian College Among the Hindus, Evangelism Through Industry, Missionary Medicine in Shansi; and on that Home Missionary Field Day when workers from the field spoke on these and other topics: A Mining Camp Parish, On the Trail of the Homesteader, Home Missionaries' Wives, Among the Mountain People.

Further there were voluminous reports from various Commissions and Boards in circulation each day in printed form, concerning which there was usually an address of several minutes whenever any of these was presented.

Then, too, there were the devotional service talks each day.

All in all the eight days of this Columbus Council were busy, eventful, fruitful days—such as to send their moulding influence far into the future of Congregationalism.

COUNCIL NOTES.

Action on the recommendation that the Council arrange to pay a part of the traveling expenses of delegates was deferred for two years.

The Council photograph was taken on the steps of the capitol, the foundations of which were laid in 1838, the stately edifice reaching completion in 1861.

Invitations for the Council meeting in 1919 were extended by Los Angeles, Oak Park, and Grand Rapids. The selection of place was left to the executive committee.

President King of Oberlin was re-elected president of the American Missionary Association. Dr. Van Horn of Oakland was chosen again as one of the vice-presidents.

A Ryder Memorial Fund has been started and it was announced at the Council that the Woman's Missionary Union of Ohio had pledged $10,000 to the fund, for work in Porto Rico.

Among the addresses calling forth much comment and expression of high appreciation was one by the Rev. M. G. Papazian of Fresno on "Stricken Armenia—Its Past, Present and Future."

Secretary Brewer Eddy declared that at least one thousand recruits were needed for the ministry, and that the Middle West was furnishing the bulk of the students for theological seminaries.

Woman's suffrage, state and national, was endorsed by a vote approximately three to one. Some New Englaad "antiques" declared that suffrage was a strictly political issue, not a moral one such as temperance, and was something concerning which the Council should not take action. They went down in inglorious defeat.

One of the impressive services was the presentation of a large and richly beautiful flag to the Council by the various officials and employees of the Congregational House at 14 Beacon Street, Boston. It will be unfurled over the

headquarters in Boston and will be carried to Council meetings in the future and displayed there.

A change of the date of holding the Council meetings from October to May was considered by the executive committee, but its report that October seemed more satisfactory was adopted. State conferences will be asked to consider the shifting of their meetings to the earlier months of the year—this in the interest of both state and national gatherings.

In beginning his address on Sunday evening on "The Church and the Christ of the New Democracy," the Rev. Dr. Van Horn declared: "If the Kaiser had heard the things said about him in these National Council sessions during the last four days he would abdicate, surely." Dr. Van Horn's speech was listened to intently and he was the recipient of hearty applause at different times.

The Woman's Home Missionary Federation held a meeting at which were representatives from twenty-one States. A new constitution, so framed as to strengthen this federation, was considered. Mrs. W. B. Firman, the widely known Chicago Social Settlement Worker, was one of the speakers. Another was Mrs. Mary W. Mills, of Cleveland, the principal of the Schauffler Missionary School.

The annuity plan was so changed as to make it possible for all ministers entering at the age of 30 to receive at 65 an annual payment or pension equal to one-half the amount of their annual salaries. This comes about by the payment into the annuity fund each year of six per cent of their salaries—part by the minister, part by the church of which he is pastor. By paying eight per cent the minister will receive sickness benefits. Adjustments are made for those who enter at an age beyond thirty.

More poisonous than the bitterness of defeat may be the pride of victory," was among the pregnant sentences worth remembering. This, in connection with these words: "The end of the war will not come when peace has been declared and when Teutonic arrogance and Hohenzollern pride have been humbled. Proof of this is in those years following the Civil War, of which none of us is any too proud. They remind us that it is harder for a conqueror to be a Christian and a gentleman than for the conquered."

The American Missionary Association reported that Chinese Christians in this country are making an effort to add another large church to their extensive missionary operations in China and plan to send one of the pastors now here to that country as their missionary. It was said further: "They are equally aggressive in evangelistic work at home under their own initiative. One Japanese church has purchased an automobile so that its pastor may conduct services in camps of rural Japanese, and another has the use of a machine to bring in children from a wide region to its Sunday School."

Among the striking remarks by Mr. John P. Frey, the editor of the International Molders' Journal, was this: "The first recorded labor strike against industrial autocracy happened 3500 years before Christ. This was when the Israelites, according to the fifth chapter of Exodus, proclaimed to Pharaoh that they wouldn't stand for his autocratic attitude and walked out of the nationalized Egyptian brickyards. Their strike committee was headed by Moses and Aaron." Mr. Frey said further: "The English patriot, Rumbold, said several centuries ago that he did not believe the Almighty intended that some men should be born with boots and spurs while others were born with saddles already upon their backs for them to ride upon. He had in mind the political problems which had led to the overthrow of King Charles, but his conception is equally true when applied to modern conditions in industry."

The report of the Board of Ministerial Relief showed the largest amount of the total sum paid to the pensioners for two years went to 29 pensioners residing within the boundaries of the Southern California Conference—$8,257..85. The next largest amount was to 29 pensioners in New York State,—$7,654.75. Then follows Ohio, with 23 pensioners, receiving $7,067.75; Illinois, with 27, receiving $5,407; Kansas, with 14 pensioners, receiving $5,-227.50; Washington, with 15, receiving $4,854.50; Nebraska, with 11, receiving $3,9y8.50. The Board has had pensioners in 42 states, the District of Columbia and the Hawaiian Islands.

The following pertinent words came from Dr. Cady, the new Secretary of the American Missionary Association: "That most damnable and most dangerous of all modern literary and pictorial productions, 'The Birth of a Nation,' born of the diseased imagination of an erstwhile minister, has just enough truth in it to deny us clean hands when we made our plea in the court of public opinion against it. Now in this hour when the whole world is shaken with the convulsions of pentup passions, what light has that past to throw upon our tomorrow? There can be no permanent peace without freedom. No man is good enough to own another man. We believe that this rule applies as well to races and to nations as to individuals."

"Speaking of "The Spirit of Jesus in International Relations," the Rev. Dr. Atkins of the First Congregational Church of Detroit remarked: "The sword is not the last weapon of Christ, though we have been compelled to draw it. The cross is Christ's weapon. I do not mean that the sword and the cross are not one and the same weapon. For the sword has a hilt that describes the cross. And if any nation ever drew the sword and cross at the same time, that nation is certainly America today." Dr. Atkins expressed the conviction that if the real causes of the war could be fathomed, there would be found the element of economic competition; and then he added in an impressive way: "There is no economic competition in Christ's Kingdom."

Speaking on "The Growing Unity of Social Conviction Among Congregationalists Throughout the Nation," the Rev. Dr. George L. Cady of Lansing, Michigan, the newly elected Secretary of the American Missionary Association, said: "Slowly and surely our faith in religious democracy, and in political democracy as a faith of tomorrow, has brought us to believe in the inevitableness of industrial democracy. . . . An industrial democracy in which labor shall be rated as capital and shall sit in the councils of capital will alone satisfy the demands of the common man, and only such will give the stability in industry which is our crying need. For labor, as a commodity, spells anarchy, labor as capital spells democracy." Remarking that "the Socialists have been quite loud in declaring that Jesus was the first 'good sansculatte," the first real socialist," Dr. Cady added: "Yet no class of men needs more to sit humbly at the feet of Jesus and learn the methods of social reconstruction than do the Socialists of today. The method of the one is material, the other spiritual."

The Negro is not a liability but an asset," was one of the impressive remarks by Dr. Proctor, pastor of the First

Congregational Church of Atlanta in an address on "The Religious Education of a Race." But his further word was: "But this asset must be developed." Continuing, Dr. Proctor said: "Already we have had two kinds of education, intellectual and industrial. To complete our development we must have religious education, by which the spiritual faculty is drawn out, enriched and enlarged. Recognizing this necessity for my people, I have devoted over 20 years to the upbuilding of a church, open all the time, instead of a part of the time, open to all the people instead of a part of the people, open for the upliftment of all the man instead of a part of the man. This church has its reading room, library, gymnasium, bath, kitchen, working girls' home, water fountain, auditorium and the like. Through its 16 facilities it reaches over 16,000 people a year. Here we plan to have a special work among the 10,000 colored soldiers coming to the Atlanta cantonment."

At one of the American Board meetings Dr. Henry M. Riggs, late of Harpoot, Turkey, held aloft the skull of a murdered Armenian woman and said in connection with this dramatic action: "The unparalleled tragedy that has swept over Turkey has made that land a place of skulls. "The American people cannot realize and will not believe the horror of this tragedy. This piece of the skull of this Armenian woman, picked up on the plains, is one of 700,000 skulls that all through that country lie unheeded. It is part of a human being who suffered and despaired and died." In the course of his address, Dr. Riggs said: "The representatives of Turkey will look across the table at the representatives of the United States at the peace conference as at their truest friends. Two millions in Turkey and Syria are looking to America for help, to provide them with that bit of bread that will give them life. The Moslem races are murderers and persecutors. They have blackened their souls with nameless crimes. The message from them is a message of hate, but a challenge to the love of Jesus." Dr. Riggs stated, however, that only a small portion of Moslems in the Turkish Empire had had a share in the crimes, and that suffering has created a bond of sympathy between Kurds and Armenians.

Speaking of the Effect of War on Missions, Secretary Barton of the American Board said, as to the Orient: "When this war is over, we shall face a different Asiatic world than that of three years ago. Asia is moving more rapidly now, and has made more progress towards internationalism since the war began, than in the preceding ten centuries. Japan has come into the complete sisterhood of nations, and as such is bearing her share of the war's burden. She is the best supporter of law and order and of friendly international relations among all of the Asiatic peoples. Tens of thousands of Chinese are already in France and have been for months, while many more are upon the way to assist in the struggle for democracy and the rights of the smaller nations against self-centered absolutism. The great old empire of China, by revolution and counter-revolution and by active participation in the greatest war in history, is rapidly finding herself and becoming conscious of her man power and of her undeveloped resources. India is also experiencing fundamental changes in her point of view and her sense of native power. After marching and fighting and dying side by side and upon equal terms with those who for a century have been recognized as her masters, and all for the preservation of liberty for India as well as for the world, the great Indian populations will be eager for and ready to appreciate a larger degree of self-government. This has been promised them by England. The missionary forces in India will, in the future, deal more directly than hitherto with the Indian himself, and must needs take more into consideration his religious prejudices and traditions. One of the first practical questions to arise out of the new conditions is that of the insertion of the "conscience clause" in the educational laws of India. This law, if passed, will make the teaching of any religion in schools, aided by the government grants, impossible, except as the parents of the pupils may elect. As most mission schools in India are now receiving large annual government grants, the question is a very practical one to Mission Boards." Dr. Barton added: "Multitudes of Asiatics who have, for the first time, become widely separated from their homes and country and had protracted experiences in other lands, have observed that their ancestral civilization is not suited to a world citizenship, and that their religion falls far short of meeting the requirements of the new world relations. We welcome, therefore, this awakening of the East. It forecasts a wholesome and beneficent intellectual, moral, and religious as well as political evolution."

THE PACIFIC COAST OVERTURES CONCERNING A DEPOSITORY AND THE PACIFIC.

The effort to get the Sunday School and Publishing Society to establish a depository on the Pacific Coast was not successful.

Nor was the effort to get the Society to assume the publication of The Pacific a success. Secretary Wikoff of the Church Building Society made an able presentation of the request as to The Pacific, before the Commission on Missions, and also before several directors of the Publishing Society. It was argued by him that a church paper published in Boston could not adequately serve the Pacific Coast and that The Pacific should be taken hold of by the Society and made a real Pacific Coast church paper, giving attention both to Pacific Coast matters and also to those things which concern us nationally as Congregationalists.

Our situation, it was contended, is unique, because of distance and otherwise. But the desire of certain leaders to have for the new Congregationalist, a combination of The Congregationalist and The Advance, a nation-wide field, undisturbed by even a district paper, as well as the burden already assumed in the purchase of The Advance, which will probably amount to more than $40,000, made it impossible to secure favorable consideration by either the Council Commission, or by the Publishing Society of the overtures with reference to The Pacific. And this, although a plan was outlined on which it was thought by Coast delegates the publication could be conducted for the next two years with but small expense, if indeed any at all —and in this way an experimental effort be made to ascertain whether a satisfactory Pacific Coast Church paper could be published.

SOME IMPRESSIONS OF THE COUNCIL.

John Wright Buckham.

The editor of The Pacific has asked me to write my impressions of the National Congregational Council at Columbus. My first impression—a deepening one—was that of the strength, intelligence and devotion of the body as representative of the Congregational Churches. The Pilgrims and Puritans, if they are still aware of what goes on in the land where they planted Christ's kingdom, have no need to

be wholly ashamed of the faith and works of their successors. The consciousness of unity was refreshing—the sense of having passed out of the era of controversy into that of construction. In its work and its worship and its deliberations the Council showed itself possessed both of a Congregational and a Christian consciousness. It appeared, for instance, in the singing of one of its favorite hymns—written, strikingly enough, by a Roman Catholic, yet finely fitted for the use of the descendants of the Puritans—"Faith of Our Fathers, Living Yet." There was nothing narrow or sectarian, however, about this denominational consciousness. It was hospitable to the report of the Committee on Comity with its outreaches toward the Episcopalians and its cordial overtures toward the Disciples' churches. Yet the obligation of the hour toward church unity was not felt as strongly as it should have been. In the satisfactions of fellowship with our own kin we forget too easily the wider fellowship needed and the fact that denominationalism looks differently to the man on the street and the man on the Committee on Church Extension.

Intellectually, ethically and spiritually the addresses were of a high order. There were few, if any, **vox et preterea nihil** speeches. Occasionally, pyrotechnics took the place of the steady flame of truth, but on the whole sincerity and sobriety marked the addresses. The Council sermon was a very noble and stimulating utterance, fully worthy of the occasion.

A second impression was that of the comprehensiveness of the Council's interests and enterprises. The program was broad and inclusive. It was especially magnanimous to give an opportunity for utterance to both sides on the war issue, and the confidence was not abused. This is true to the best precedents of our heritage. The sons of the Pilgrims may well stand for freedom of speech, as well as for the common good in these days, when suspicion and restriction are too much in evidence. It is the smoldering fire that breaks out most fiercely.

It may not be wise to discuss the previous question at this time. But the American people is bound to define for itself its aims in the war and the conditions of peace, and for Christian people to neglect this duty and simply shout for victory is neither intelligent nor patriotic. There is thinking to be done, as well as fighting, and if any are committed to this necessary task it is the children of the Pilgrims. In this field of its inherited obligations and old-time zest, it was well that a modest place was made for theology, and the way it was welcomed was propitious. Still, in the ashes of theology live their wonted fires. So testified the Council.

A third impresison made by the Council was its solemn and courageous sense of the task of the Christian reconstruction of civilization. This was on the whole the dominant note. Immediate tasks of war work are promptly and loyally faced, but the searching vision of the Council went out beyond these to the great constructive task of rebuilding a shattered world order. To this sense of the need and opportunity of the Christian reconstruction of society, the meetings of the American Missionary Association, with its markedly hopeful view of the negro problem—accentuated by the presence of the fine body of colored delegates—the Home Missionary Society and especially the American Board, with the masterly survey of the world by Secretary Barton and its splendid succession of missionary addresses, added very greatly.

"The field is the world" can no more be taken to mean simply the field of evangelization, but the whole vast field of human life and thought—industrial, social, educational, international—calls for transfusion by the spirit of Christ. In no other way can it be transformed. That was the vision the Council saw.

NATIONAL COUNCIL RESOLUTIONS RELATING TO THE WAR.

I.

To the President of the United States:

We, the representatives of the Congregational Churches, assembled in National Council at Columbus, Ohio, rejoicing in the nation's purpose to seek no selfish advantage from this horrible war, but demanding reparation, so far as that is possible, to the defenseless peoples who have been ruthlessly despoiled, solemnly affirm our unwavering faith in the justice of the cause for which the nation is contending, and pledge to the President of the United States, to all associated with him, to our army and navy, to all our allies and to all democratic aspiring peoples of every land, our loyal support that the hard-won achievements of humanity shall not perish from the earth.

II.

To the Churches of Our Faith and Order:

In connection with the support we have pledged to our President and Government in the present crisis, dismayed by the failures that have come through lack of Christian principles known but not applied and profoundly impressed with the responsibility of the Church to affirm the sovereignty of Christ, we summon ourselves and you, our fellow Christians, to a new championship of the struggle for just and wholesome social relations.

We exhort the churches to a thoughtful consideration and diligent inculcation of the duties which spring from war conditions, to the exercise of all possible influence which shall soften antagonisms of race, creed and class, to that guidance of thought, which, studying the causes of war, shall lead to championship of the economic and political principles that make for peace, to preparation for the coming era of justice, and that teaching which shall lead us all to view our newly-confronted national and international obligations with the mind of Christ.

III.

Our Young Men.

We ask all our people to carry upon their hearts the welfare of our army and navy. For these young men going out from our homes let ceaseless prayers arise. Let no pains be spared to provide for their welfare. Let every effort be put forth to guard them from temptation. Let them be left in no doubt of the solemn pride which we feel in them, as, on behalf of the world, they address themselves to their heroic task.

With our whole heart we would commend the National Government for the effort it has made for the care of our soldiers and sailors, not only in the interests of military efficiency, but also of their highest personal welfare; for the creation and encouragement of other agencies laboring for this end, especially the Fosdick Commission and the War Council of the Y. M. C. A., whose ably-planned and executed work we would commend to our Churches as their own best representative in the effort at co-operation which we are sure they will be eager to put forth. And on behalf of the Congregational Churches we would pledge to these agencies our material and spiritual support.

IV.

International Friendship.

Recognizing the imperative necessity of a new world order if Christian civilization is to prevail, we would labor

and pray for the co-operation of all the forces loyal to Christ that Christian principles may be in fact embodied in international relations.

To this end we gratefully join with the leaders of the nations in recognizing the necessity of an International Federation to maintain peace, and look forward confidently to a world order founded on liberty and justice to all. With humility accompanied by a courageous determination, we go forth believing that God's hand is still leading us as it did our fathers, and that the struggle for a world brotherhood will not be in vain.

WORDS BY DR. GLADDEN ON THE RANGE OF THE SOCIAL DEMAND OF THE GOSPEL.

After the report of National Council Social Service Commission which was given by Dean Brown of Yale, the chairman, and remarks thereon had been made by Secretary Atkinson, Dr. Gladden, as he arose to speak on the foregoing topic, was given an ovation, the entire Council arising and greeting him:

"The Christian," Dr. Gladden said, "may well take the motto of the old Roman than nothing human is alien to him. The Kingdom is bigger than the Church," he said, and is righteousness is more than the righteousness of all the churches.

"What are we seeking when we seek the Kingdom? The government of your city or town is just as much a part of the Kingdom of God as is the Christian church. Its functions are just as religious. You are not a Christian if you do not cherish the functions and possibilities of your city. Columbus is just as dear to God as Jerusalem ever was and it ought to be just as dear to us as Jerusalem ever was to a Jew.

"The Kingdom includes the schools, all the world of education. The whole realm of art is also a part of it. Beauty in all its forms is divinely ordained. The Kingdom will never fully come until every city is filled with beauty.

"The Kingdom includes the ministry of joy. Play, within proper limitations is just as divine as any other function of life. Have you ever told your children that there are playgrounds in Heaven? No one ever told me that.

"The Kingdom includes all the realms of industry and trades, the farms, the banks, the factories, the stores and the shops are as much as a part of the Kingdom as the church and the Sunday School. The fact that Mammon claims them, does not make them his. He is a usurper. All belong to God and all are under spiritual law, the law of good will. The Kingdom includes all the people, young and old, rich and poor, black and white, native and foreign all the people of the city.

"If we believed all this better days would come to the churches. Can you imagine any church that practiced this faith complaining of shrinking membership or waning influence. And it is coming. It is just as far away and just as near as our faith puts it.

"Many outside the churches are believing it. Many Socialists think it can come. That is why they have been growing so fast. The Kingdom of Heaven is at hand. But the Socialists seeking it, even with inadequate means has more to hope than the Christians, who can not see it and have no hope to seek it. Brotherhood, when we realize it, will be found to be the Fatherhood. It is coming, it must come. This war is but the expiring spasm of that individualism that culminates in militarism and nationalism.

A HYPHENATED AMERICAN AND A HYPHENATED CHRISTIAN.

Although he spoke to tired hearers and was weary himself, Dr. Edward A. Steiner, of Iowa College, Grinnell, Iowa, made a deep impression with his international message "Around the World Horizon," delivered both at the Men's Dinner in Memorial Hall, the Saturday evening of the Council, attended by more than 800, and at the dinner for women at the Chittenden, attended by 300.

Tracing the wars he knew from the time of his birth to the present time, he said: "I have watched the wars make the rich, richer, the poor poorer, the strong arrogant, the weak servile. I watched this all my life. One life would not be enough to give; yea, had I ten lives to give and my hope of heaven, too, I would give them if I knew that this war was the last war. But it is not possible, not because I cannot see all around this clear horizon, but because I can."

Continuing, Dr. Steiner said: "People who have no vision perish. Posterity looks out to them and forgets them. The man who sees perishes too—his contemporaries label him and that is worse than being forgotten. And whatever they label me when I am gone, I trust, it will not be 'pro this, or pro that.' I have been called pro-German because I preached brotherhood and believed it. I have been accused of being a friend to the Kaiser because I called Luther and Goethe superbly great."

Dr. Steiner touched upon the colored problem: "I have held the agony of the black men as if it were my own, and if there is a reincarnation I will ask the Creator to make me a black man that from their vantage ground I may hope to uplift the race.

"My viewpoint is Christian, international and interracial. I may be handicapped just because of that and because of the fact that I am doubly hyphenated—a hyphenated American and a hyphenated Christian.

"We have not as yet been able to transfer as Congregationalists the democracy of Republican government into the democracy of life. We have not as yet learned to be democratic in spirit, not as yet learned what brotherhood and sisterhood in action really mean, not yet reached that mysticism of humanity where man can fuse with God."

Dr. Steiner said further that he had no faith in any concert of world powers in which Jesus does not direct the concert.

THE CONCLUSION OF SECRETARY BARTON'S SURVEY OF THE AMERICAN BOARD FIELDS.

"We venture the statement that in no year have the missionaries of the American Board been called upon to meet more unprecedented situations than during the year under review.

"The significance of it all does not lie so much in the war conditions as in those other deeper and more fundamental movements that, if properly directed, will mean so much for the future.

"Twelve hundred millions of the population of this war-swept earth are fighting to make the world safe for democracy. When the shouting and fighting cease, then the Christian Church must enter upon the larger and more significant task, to make democracy safe for the world. The spirit of democracy is dominating the thinking of the peoples of Japan, China, India, Africa, Turkey, and, in fact, of every nation and race on earth. There is nothing that can check the spread of the idea that the power of the ruler must be obtained from the will of the governed. We

are witnessing today the rapid rise of the supremacy of the will of the common people in the control of the affairs of society and of state. A democracy that is animated by unworthy ambitions, jealousy, greed, unholy passion, and the spirit of inhumanity, will be as great if not a greater menace to the world than the most absolute autocracy.

"No democracy can be worthy a permanent place in the sisterhood of democracies that does not base the principle and motives underlying its national life upon the teachings of Jesus Christ as set forth in his Gospels. Education alone can never make democracy safe, nor can science, art, or commerce. These without philanthropy, the spirit of service, and a passion for righteousness may constitute a menace, black with peril.

"We in the work of foreign missions are planting in the heart of the nations, moving rapidly towards a democratic goal, that which alone can make a nation true and strong and great, and that will guarantee to the world a day of universal peace and good will.

"Foreign mission administrators and supporters have not yet got the vision of the length and breadth, the height and depth, of the work in which we are engaged. We have looked upon foreign missions as a cause to be supported by the fragments that remained, and not as the real business of the followers to this cause something of our surplus, but few indeed have felt the importance of the work, sufficently to draw upon their capital. We are today confronting a situation which demands not only the unreserved devotion of life far in excess of anything before witnessed in the cause of missions, but the consecration of money far beyond anything hitherto estimated.

"At this time it is not a question as to whether the great East shall advance into a new life, but it is a question as to the direction in which that advance shall be made. The Church itself, and the missionary societies which represent the Church, must bear the responsibility for shaping the moral, social, national, and religious trend of the great Asiatic and African world. We of the Board rejoice in what has been accomplished in the line of contributions during the last year, and well we may. And yet, this does not meet by at least 100 per cent the demands which will come upon the Board and are already coming. Not only national crises are facing the world, but religious crises, and the American Board's share in this responsibility calls for at least a million dollars a year advance, for several years to come, over present receipts. The Methodist body is calling for eight million dollars a year for the next five years. Surely, for the great Congregational Church, an additional million dollars a year purely for foreign missions, to put these great religious, educational, and humanitarian institutions well upon their feet and equip them for the task that they cannot avoid, is not too large a sum. If our constitutency could see the vision and realize the opportunity that is now knocking at the door of the American Board, and, through the American Board, of the Congregational Churches of America, the necessary reenforcements and support would surely come. It was for a day and opportunity like this that the American Board was organized, and has been permitted to establish its great missions and to lay the foundation for mighty world-shaping institutions."

The question of equality is out of the court. The one thing we need to do is to cultivate the finest and sweetest things in us; and then, whether we are one of the California big trees or the violet in a valley, we shall help on the beauty and glory of the earth.—Robert Collyer.

PROGRESS AND PERMANENCE.

The foreging was the subject of an able address at the National Council by the Rev. Robert E. Brown of Waterbury, Connecticut. The address was based on the words of John Robinson, in 1620: "God hath more light and truth yet to break out of his Holy Word." He said in part:

"Change cannot eliminate God, nor destroy the essential Gospel picture of Jesus. Change cannot dispel the conviction that the moral conscience is a voice out of the eternal. It cannot prevent men from enjoying prayer, nor exercising love; neither can it obliterate faith and beauty, nor extinguish the flames of hope. Our conception of origins may change; our knowledge of the processes of nature, history and psychology may have to be revised continually at the behest of new and indisputable facts. We may have to modify our thought concerning the nature and thought of religion itself, but the thoughtful man will not be overdisturbed by these things, he will instinctively intuit the value of things eternally permanent which have fed man's souls from the earliest ages and are beyond the power of science to overthrow, and the probe of philosophy to dislodge.

"Our theology is never absolute, it is always provisional. The growth of knowledge will ever demand the modification of faith, and any system of belief that we may rear. We have now had a generation of theological upheaval in which change has been emphasized to an extreme degree. But we can also delineate certain great fundamental principles upon which we can erect the theology for the generation to come. For these principles we cannot claim absoluteness but only a high degree of rationality and probability, but we shall hold them with all tenacity until sufficient evidence is produced to demand a revision. These outstanding principles are as follows:

"The Primacy of Experience. Our own experience as it is mediated to us through our normal faculties will be the key by which we interpret the whole round of reality and revelation.

"The Rights of Reason. Reason is a divine instrument, and has the right to analyse, classify and organize the wealth of our spiritual resources.

"The Consistency of Nature. Universal law permeates the whole universe. These laws are never broken or suspended. Our duty is to discover and obey them and use them for the full development of mankind.

"The Unity of History. God's children are those of any nation or race who love and serve him. And from the beginning He has been at work in all sections of humanity by essentially the same means.

"The Universality of Religion. The religious consciousness is universal. It may vary, with time, place and outer circumstances or general culture, but the dependence upon the unseen and the eternal is co-extensive with humanity.

"The Progressiveness of Revelation. With the general progress of the race increasing truth has been discovered. Man's idea of God and his duty to his fellowman have become progressively clarified in a long and varied experience.

"The Authority of Conscience. The moral conscience is the crown and glory of the human soul. Its dictations are of supreme authority, through it God speaks.

"The Test of Actual Life. The commands of conscience are sifted, tested and strengthened amid the great complexity of practical duties that continually demand the making of a moral choice.

"The Limitations of Knowledge. Vast and marvelous as the achievements of the intellect are our knowledge will be forever bounded by questions of ultimate origin, substance and destiny. Knowledge must be forever prized, but never over-estimated. It therefore provides for:

"The Necessity of Faith. Faith in God and an unseen, eternal order can never be legitimately denied by the extension of knowledge. While it is a fundamental necessity for the poise, strength and happiness of the human spirit.

"The Value of Personality. Our highest values are personal. They utterly transcend those of the physical and the intellectual. The universe seems to be designed to produce personal character. Jesus is supreme on account of the nobility, purity and virility of his personal life and spirit. Finally,

"The Legitimacy of Hope. After all the complex and contradictory data of the universe have been marshalled together we dare to hope that our lives are part of an infinite plan, and our souls of one piece with the eternal life of God, and that eventually the mystery of the universe will be explained, and that we shall find that our present pain and suspense and struggle have all had their place in working out our eternal growth and happiness."

THOUGHTS FROM DR. WILLIAM E. BARTON'S COUNCIL ADDRESS ON "THREE CENTURIES OF PILGRIM HISTORY."

"Americans should often remind themselves that the Pilgrim fathers really lived and that they lived well within the bounds of accurate modern history. We ought to recount the deeds and recall again the familiar names of the little band that landed on Plymouth Rock anl so seriously took up the responsibilities of civil government, modelled after their church convenant. For there began democracy in America, and so far as written constitutions are concerned, in the world.

"By 1643 Plymouth, Massachusetts Bay, New Haven and Connecticut had established the New England Confederacy which had in it the germ of our national federal government; and in 1648 the churches of these four colonies met at Cambridge in what was virtually the first meeting of the Congregational Council. For liberty in Church and State were twin born in America and the government and the Congregational churches trace their origin to a common movement for freedom.

"The first colonists died and a new generation came on, born on American soil, somewhat hardened by Indian wars and struggles in the wilderness, and with them came reaction and dissension. But in the revolution the Congregational churches were loyal and their ministers almost to a man were great leaders in the cause of political and spiritual freedom.

"The nineteenth century began with three significant movements in Pilgrim history. First was the revival of religiou in colleges, the second was the mighty foreign missionary movement, the third was the plan of union for the spiritual care of immigrants in the Northwest Territory.

"We may build into the structure of our modern consecration five great qualities learned from these three centuries.

"The first great word is democracy. It is a larger word than our fathers understood.The guns that hammer at intrenched autocracy along the red line that winds from the Alps to the North Sea can "save democracy to the world" as President Wilson so aptly states it but we have need then to make democracy worth saving. The salvation of democracy from itself can never be accomplished by gunpowder.

"The second great word is Leadership. The Pilgrim movement was a movement of the people, by the people and for the people. Democracy is safe only when it has great leaders, raised up from among the people and inspired by God with a vision of leadership.

"The third great word is Theology. For the last 50 years we have been bullied by a theology made in Germany. We are going to experience a reaction from that and it is likely to go too far. We need to pray for a new theology, at once conservative and progressive, native to America, but akin to the forward looking and spiritually minded thinking of all the Christian world.

"The next great quality is Progress. The true son of the Pilgrim does not get stuck at Plymouth.

"The final great word for the present time derived from the Pilgrim movements is that of Faith in a Spiritual Internationalism. Theirs was an international movement which not only touched England, Holland and America, but went back to Abraham and Moses and all pilgrims of faith.

"Out of the clouds and darkness of the present hour, out of the bloodshed and travail of world bleeding and well nigh to death, is coming a new Political Economy, a new Theology, a new International Law, a new Heaven and a new Earth."

INDUSTRY AND FRATERNITY.

An Address by Dr. Sydney Strong of Seattle at National Council at Colmubus.

In order that you may easily see what I am driving at, let me state my industrial creed.

I believe in Industrial Democracy. I believe that the people of the world should own and manage the industrial affairs of the world.

I believe that the Kaisers of industry are sure to go—that future industrial enterprises will be of and by and for the people.

I believe that industrial democracy will never be safe for the world until it is christianized.

I believe that the Sermon on the Mount, as King Alfred said, is "the Natural Constitution of the State" never to be suspended any more than the laws of hygiene.

I am treading on safe ground, because I am walking on the road recently traversed by the Council when it affirmed that the program of the church must include "The Creation on Earth of a Christian Civilization" organized upon the ethical teachings and controlled by the spirit of Jesus.

This Council also affirmed that this program involved certain great social accomplishments among which were the elimination of dangerous commercial rivalries, the abolishment of war, brotherly co-operation efforts, human welfare put before profit, the supremacy of spiritual values.

I believe in industrial democracy because capitalism, or Kaiserism in industry, is not big enough for the job. Industrial Kaiserism has signally failed—as witness the crimes and disasters that fill the earth.

If you ask what this democracy is I reply that it is the rule, in industrial affairs, of all the workers. The rule of the few at the beginning becomes malevolent at the end.

This democracy relies upon moral suasion, free speech, free press, free assembly, and not upon coercion. It implies freedom of invention to the newcomers. It does not believe in secret diplomacy, nor in the divine right of rulers. It believes in the people—in the common people. It

believes that the collective judgment and morality of the people, including Bill Haywood as well as Billy Sunday, is wiser and higher than that of any few, however divinely or undivinely selected.

And the way it will come depends largely upon the present industrial rulers—the Kaisers and Kaiserites of our industrial order. It is these that should take the initiative, these two per cent of the population who own sixty per cent of the wealth of the United States. Our preachers and lawyers and teachers, while tapping these industrial rulers for endowments and charity funds, should first of all tell them that the next step in a political democracy is industrial democracy, and that these rulers should prepare the way of the Lord.

Our industrial rulers—for they are so busy, and rulers are proverbially blind—should be told by our preachers and lawyers and teachers, that 20,000 people in the United States annually are killed in the machinery of Industry, and 2,000,000 people are injured; that a nation in which 25 per cent of the people own 60 per cent of the wealth can not wage war for democracy; because such a nation has already an established industrial feudalism.

Our preachers and lawyers and teachers should point out to our busy rulers, for the rulers are generally the last to hear the truth—as witness the Czar, who, poor man had never caught one glimpse of truth since he was born, our preachers and lawyers and teachers should point out to our busy rulers, what Jane Addams saw as a little girl, namely that a few people live in big houses and many people live in small houses. Hull House was wrapped up in that vision.

Our preachers should put the parable of the big houses and the small houses into their gospel. And the big houses are selling bigger; the small houses smaller while thousands having no place to lay their heads. The deep gulf between Dives and Lazarus is widening in places—and democracy and prosperity cannot be built on the edge of chasms. "Equal rights and complete justice for all men in all stations of life" gloriously rings out our social creed. Industry cannot be pacified, otherwise. There can be no permanent peace between Kaiserism and democracy in industry.

The deep chasm between Dives and Lazarus is largely to blame for the present world-woe. Our preachers should tell the rulers of industry that Dives went to the place of torment because he was rich, since his wealth took away his ability, destroyed his soul perception to see the need of the man whom he had to stumble over every day he entered his big house.

Dr. Du Bois, a discerning negro, says that a leading cause for the world-woe was the commercial exploitation of Africa by the greedy nations of Europe. The piratical raids of Germany, England, France, and Italy created suspicions and situations and combinations and led to increased armaments and intolerable conditions which spelled war; for war is a sequence, not an accident.

Capitalism is not big enough for the job. It has let loose forces that it is unable to handle. It can only thrive in that strange inverted order of society where the nearer men are to the actual production of wealth, the poorer they are —and the further men are from the actual production of wealth, the richer they are.

The Kaisers of industry have the strange delusion that they are born to manage the affairs of the people, for the people' good, whereas they are actually meddlers and the world will be better off when they let the people manage their own affairs.

They entertain the strange delusion that they are wiser than the common people, whereas the common people produce our intellectual and moral and spiritual movements. It was no accident that Jesus was trained at a carpenter's bench and Luther in a miner's hut. The rich are nearly always impervious to the obvious. Not having heeded Moses and the prophets, they will not be convinced though one rose from the dead.

Kaiserism in industry has failed. Kaiserism in industry has made a wide gulf. It has produced the big houses, with their attendants the small houses. It has produced a feudal slavery. It is almost, the cause of all our woe. I can see nothing adequate to take its place, but Industrial Fraternity.

Will Industrial Democracy come by revolution? Some say it will come by revolution and attended by violence.

At a hearing of the U. S. Industrial Commission in Seattle, I heard one of the largest employers of labor in the State, say, "Unionism is a cancer that is eating the heart out of the American people. I hate it. If our liberties are to go, our country ought to be destroyed and I will help to destroy it. It is coming to a civil war, gentlemen, and we will fight. You will soon read of a revolution worse than that of France."

At the same hearing, I heard one of the national organizers of the I. W. W. on being asked what he would recommend to the commission, say: "I would recommend to the Commission that it say to all concerned that a revolution is inevitable. You cannot stop it. And to the capitalist class I would say, "you are doomed! The best thing you can do is to look around for a soft spot on which to light."

The first speaker was a refined gentleman; and the last speaker was not a low-brow; but he had the head of Angelo's Moses. One has recently retired—well off, the other has recently been arrested, with a hundred I. W. W. organizers, which I venture to say is not a long stride toward gaining the confidence of the workers.

These men are extremes, but no one I think, who has good hearing, doubts that a tremendous industrial change is on the way, that men are going to join in co-operation enterprises for feeding and cothing the world which will involve justice and universal comfort.

The whole industrial movement in America, in the British Empire, in Russia, in Germany and in France, even in the Orient spells to me "Industrial Democracy."

If the change does not come in violence, but in peace, as we hope; for there is no hope in brute force, who is going to do it? Will the church have a part? Well, the church will have a chance:

Graham Taylor said yesterday at the noonday meeting that Christendom must first of all know a "democratic God." He is absolutely right. There will be no real democracy, politically or industrially, until the highest concept that enters man's mind is that of God dekaiserized. Our mansions, our thrones, our crowns, our processionals, form the coronation of the King of England to the inauguration of the President of Peru and the installation of a bishop are a reproduction of man's conception of the Ruling Deity. Our Christianity has been Miltonized. The object of the church has been to produce nice people, with good clothes and good manners and better English than Dwight L. Moody used in the Boston prayer meeting—those who would pay as good, respectable people. The work of the mission in East London is regarded as successful when it converts an East Ender into a West Ender.

The preachers will take notice that if we are going to have democracy, in industry, our Deity must be democratic, and surely Jesus did his best to show that God has friend-

ship with the common people. Instead of trying to produce just nice, well-balanced people and to prepare them to sit on thrones of power and respectability, to die worth a few medals, a few diplomas, and degrees, a nice funeral at Cape Town—as the cabin boy told me they could give me if I died on the way to South Africa—and a niche in the wall of fame, the church must produce people who love men, all men, without regard to class or color or condition; those who like the early Christians have power because not afraid of poverty, of evil or death.

We must have a "democratic God." We must believe, we Christians, that Jesus of Nazareth, who was born in poverty and died a criminal, who mingled with sinners, was a vagrant, associated with sinful women, called a wine-bibber and a glutton, spied upon by government officials, preferred to be with the common people—we must believe **that he was God. He is our God;** not some Pharaoh, or Caesar; but our God—this plain Jesus of Nazareth, always the man of the people, the man whom the rulers murdered—the great democrat.

I have the idea that the most powerful church of Christ that the earth ever saw existed about 1900 years ago, and about 1800 years ago took a dive, and got well submerged along the line of Constantine, and that for a 1000 years paganism reigned in what was called Christianity. About the time of Wycliff and Savonarola and Luther and the Pilgrims and the Wesleys we get a glimpse of the church of power. But even these modern movements were superficial as compared with the primitive Christian Church that took a dive about 100 A. D. "And we, live after Christ, but not in the Christian era" (as Mr. Zangwell puts it). That early church was Hebraic in its ethics, and universal in its sympathy. It was indeed one Holy Catholic Church. If the church today is to have power, it must remember its democratic origin, must regain the ancient fellowship of the gospel, the communion of the brethren, the living belief that Jesus of Nazareth, who was a crucified criminal, was indeed a Son of God. Why was it that the common people heard Jesus gladly; but refused to listen to his followers' words Among the delegates to this National Council how many came from Labor? And why? Is there any significance in the fact that the vast majority of the delegates to this Council are representatives of the capitalistic world?

I now venture the suggestion that one practical way for the Church to help christianize industrial democracy—when it fully comes—and to make it safe for the world, is to become acquainted with labor. I do not see how the Church can help to put the industrial order on the road toward justice and universal comfort until the Church strikes hands with labor movements—at least tries to understand them.

Take for example the American Federation of Labor, with its two and a half million of members; and the unions, like the Railway Brotherhoods. The churches know more about almost any other organization—missionary, educational, charitable—than about these great labor organizations, in which are millions of the best citizens in the land engaged in a struggle toward social justice and universal comfort. There is next to no joint effort in enterprises like child labor and minimum wage and referendum and workmen's compensation and play-field measures; and generally the organizations found opposing labor, struggling for justice and human comfort, have many leading members prominent in the church. And let a pastor take an interest in the aims of organized labor and visit Labor Temples and Labor Conferences; and especially let him pronounce in favor of the "Union Shop"—which I should think every employer would help to organize—and he will be sharply criticised by church members.

Industrial unionism is worthy of the most cordial approval of good citizens. Many of the finest blessings on our social slate have been initiated and secured by the Unions. Labor has not only the right to organize, but should be heartily encouraged to organize; and the church should seek to co-operate with labor whenever opportunity offers.

Of course, Unionism is only half way to Industrial Democracy, but it is on the road toward that industrial order, when the people shall own and manage the industries of the world.

Will you bear with me when I speak of the church making effort to understand such a labor movement as that of the I. W. W.—the Industrial Workers of the World. I know the topic is a hot poker and I am anxious to handle it at the right end. Many men go right up through the roof at the mention of the I. W. W. I hold no brief for the I. W. W., but I inherited from my good father a disposition to understand the other fellow before I formed judgment; and not to form judgment without knowledge—and the worse he was said to be the more carefully would he investigate.

A labor problem like this one cannot be moved aside with a sneer. "O yes, I. W. W.—I won't work." It is not true, for I know that the great grain and apple and lumber output in the west has been accomplished in part by these itinerant workers, who are not hoboes. I heard the same thing in South Africa. White men in Durban and Johannesburg said these "Kaffers are lazy, they won't work"; but whenever I saw any one working, on ship-board, in shop, in field, he was nearly always a blackman.

A labor problem like the I. W. W. cannot be solved by wholesale arrests. You can jail men so fast that after a while it becomes an honor; and the jails afford nearly as good accommodations as some of the logging camps. I have visited some of these workers in jail and there have learned what Paul and Silas did—that it is best to sing, and their singing has often opened prison doors. I suspect that wholesale arrests of these itinerant workers will produce the same effect that Pharoah's treatment of the Hebrew produced—the more he afflicted them, "the more they multiplied and the more they spread abroad."

I am urging that we be fair toward a really profound labor movement of this kind—not to greet it with an autocratic sneer, but with democratic sympathy. For over a year I have tried to get acquainted with these men, because I want to be pro-human. I followed closely the ins and outs of the Everett tragedy, when a year ago many men lost their lives—shot—the sequence of a long and bitter capital and labor struggle. I blame no one now, though it might have been avoided by the introduction of a little good sense and Christianity. I followed, as spectator, the long trial in the record of our courts. The men were acquitted. I have visited the I. W. W. halls, the club house of itinerant workers, have had them at my table and for an evening conversation, and I agree entirely with the remark of Governor Lister of my State, a remark not prompted by "good politics"—that not one-tenth of the Industrial Workers of the World are bad men. Many of them are idealists—some with a beautiful glow on their faces that a preacher might covet. One of them recited poetry in our parlors that could not be equalled by the English Professor of the University. What impressed me all through the trial was the frankness and sincerity of these walking workers.

Let me again say that I hold no brief for these men; my interest is pro-human; they have many faults, and I do not subscribe to much of their teaching, and many of their actions. It is a revolutionary body, but when I am perfectly fair and true to my own observations, I am compelled to say that we often discover good in their movement that will help along on the road toward social justice and universal comfort.

You may not approve, but I am in fairness compelled to add that this movement, in several particulars, bears close resemblance to early Christianity. Like most popular movements, the key-word that you find on their speakers' lips and all literature is **"solidarity,"** the solid unity of interest of the workers of the world: **One Big Union.** Whether it is practical or not, their ideal is that all workers, since having common interests, should organize for united effort: **Fold Your Arms,** if you do not like conditions. This comes as near to the use of non-resistance as an industrial weapon, as anything I can conceive of. **International and Interracial.** The ranks of of the I. W. W. are open to every son of man—Mexicans, Chinese, men of all colors and from all climates.

They have their martyrs. I found in their halls no busts of Luther, Wesley, or John Robinson or Caesar or Marcus Aurelius; no pictures of the Roman forums, or the coliseums with the Christians thrown to the lions, no photographs of popular actresses, such as adorn the walls of a cultured Christian home; but I saw the pictures of their comrades who had lost their lives in our modern industrial conflicts, the busts and masks of comrades who had been shot by sheriffs or murdered by assassins.

And these tens of thousands, wisely or otherwise, are seeking an industrial commonwealth in which there shall be no capitalists, for they repeat over and over "There is nothing in common between Capital and Labor; "meaning of course, not what their enemies declare, that they desire harm to capitalists as persons, but that the wage system must go—that the capitalistic system must disappear.

And I add whether the capitalistic system with its feudalism will disappear without violence depends upon whether there are Christian men enough who believe there is a better way than the way of violence.

We church men must understand them and not dismiss them with a sneer. We must open up our homes and talk with them; our men's clubs, and talk with them; and when they are thrown into jail—often without warrants—we must visit them. Senator Works of California heard Mr. Thompson, the National Organizer, tell the story of the Butte deportation; and "While he came to mock he stayed to pray."

They are men—and there are few bad men and no bad boys in the world—just humans. I stopped off the train at El Paso and inquired of an old gentleman standing on the platform what he thought about the Mexicans. He replied, "They are all treacherous." On the train, I fell in with Charles K. Warren of Three Oaks, Michigan, who has spent years as a cattleman in Old Mexico, right among the Mexicans. I repeated the question. He replied; "Just like other people—human, just men." I've heard this superficial lie about the Mexicans, about the Japanese, about the Germans, about the African, until I have at least one conviction, that I will not believe anything evil about a man or nation or race for which I have no full evidence for believing.

So, I appeal to church people to believe nothing evil about Labor without adequate and sympathetic understanding, to the end that we may help bring in the kingdom of social justice and universal comfort. A man who believes a lie, without adequate investigation, is as bad as a liar without the liar's originality; and liars do not dwell in the kingdom of heaven.

If I rightly interpret the mind of the Labor World, as I have visited their temples and halls and attended their weekly meetings and State and National Conventions now for years, there are several recognized principles of democracy which are disregarded in our nation—to the advantage of capitalist and disadvantage of labor—principles which must be allowed to work before industrial democracy is a fact. Among these principles are: Free speeech, free press, free assembly—in times of both war and peace. The opinion is quite general in labor circles that the press is capitalistic, that the press is directly and indirectly controlled by big business and small business; that the press is "kept" would not raise a debate in any labor circle with which I am acquainted. I do not know that anybody can find fault with this probable fact, for, as I heard yesterday morning, the Columbus dailies get their advertisements on the basis of a minimum 50,000 copies. They are not anxious to sell the papers after the 50,000 limit; for they lose money on every copy thereafter. The dailies are primarily commercial, not newspapers. It is no wonder that what news gets in should be treated with one eye on the advertisers. The press in my State was solid for whiskey before we cleared our brains enough to vote prohibition. And now the press in my State is solid for prohibition. If you want to know the reason for that remarkable conversion consult not the editor (he is only a megaphone) but the business manager who handles the advertisements.

So, Labor says, the press is not free; it is pro-capitalistic.

And when it comes to free speech and free assembly, Labor is inclined to believe that as far as Labor is concerned it is seriously limited. Capital has full liberty of speech, of press, of assembly; but Labor is often driven to the streets, to small rooms, and believes that it is often spied upon by capital's hirelings and the government. Instead of our democracy furnishing its citizens opportunities for full expression in tongue or type, it raises difficulties.

Now, industrial democracy, with its era of social justice and universal comfort cannot come without free speech and free press. And Congregationalists should be the first to be keen on securing these rights. Congregationalists, independents born in the cradle of freedom, should be the first to extend a hand of fellowship to Labor, and pledge themselves not only to safeguard the rights of free speehc and free press; but declare that the very life of democracy hangs upon their being secured. Kaiserism in State or in Church or in industry hates free speech and free press as Beelzebub the atmosphere of heaven.

There are two things I have not heard mentioned yet in the Council meetings: I have heard no reference made to the prayer meetings in the cellar of the Bradford house in Austerfield—over 300 years ago. I look upon that cellar as one of the sacred spots, if there be such spots, in the history of America and mankind. That cellar is the place where a group of people used to come through the night, guided along the English lands by flickering lanterns and twinkling stars, to pray. These people were our splendid forefathers, at least we claim them. These people affirmed the rights of

Free Conscience—making God supreme in authority.

Free Speech and Prayer—according to the dictates of their conscience.

Equality—No autocrat, no Kaiser; all leaders.

Supremacy of the Church and State.

The king said to them, "As to free discussion, if any will not be quiet and show their obedience they are worthy to be hanged." You know what happened—they were persecuted, jailed, scattered, driven from their homes, out of England into Holland, then the "Land of the Open Door." They were a "band of exiles." They came at last to America, "not as the conqueror comes, not with the roll of stirring drums."

Neither did I hear mentioned among the "Pilgrims' utterances" the bolder words of Bradford, afterward governor of Massachusetts. When he first joined this band of peculiar people—our fathers—and was derided because of it ,he said. "I desire above life itself to keep a good conscience. I am not only willing to part with everything that is dear to me in this world for the cause, but I am also thankful that God has given me a heart to do so, and will accept me to suffer for Him."

Our Pilgrim Fathers, I say, stood for free Conscience, free Speech (and Press, if there had been any press), and Equality. These were their ruling ideas—ideas which have a remarkable resemblance to the ideas of Peter and John and Luther, and all great men of faith. And unless we are like those who build monuments to the prophet's head and stay the prophet's living,we shall grasp the hand of labor, the workers, the great common people and pledge ourselves to stand, through rain and storm, for the sacred rights of Free Conscience, free Speech—rights which are sacred because necessary for the life of democracy—necessary not only to save the state, but to save the church.

Our fathers were great, because while, no doubt they would have honored their fathers, they considered rather those who were to come after them. It is proper that we should honor our Pilgrim Fathers, and we honor them best when we are true to their ruling ideas. We are true to the Pilgrims when we live for the men of the present and, turning our back on the fatherland, strike out for the Land of Promise. The Christian is called upon to stake his all upon what he believes to be the teachings of Christ. It is the fture that the Christian faces—not the past.

Let me say further that Kaiserism in industry is to be overthrown, and Industrial Democracy brought in, but not by violence. Speaking, then, as a democrat, working for the securing of social justice and universal comfort, I am forced to say, in the language of the Federal Council of the Churches of Christ in America, that we must work for a great social accomplishment, namely "the abolishment of war"; for war is an instrument of Kaiserism, while moral suasion, with no coercion, is the instrument of democracy. Labor, almost to a man, is for the abolishment of war, in field and shop, for labor knows that it must furnish the men for war, and in the end the means.

I would, therefore, nail to the standard of Industrial Democracy this slogan: "The abolishment of war." As long as there is war among the members, war between the heart and brain there can be no fraternity; and instead there will be poverty and injustice and death. All men of good will are looking for the coming of the Prince of Peace. There can be no question that Christians should gird themselves for a great anti-war movement; that will study the causes of war, that will prepare the hearts of men against war, that will plan for the mobolization of Christian forces all over the world; so that another time there may be an immediate check of the rising of the war features that now lay waste our continents. In the midst of war, and after the war, the Church and Labor (for these two are natural allies—while the church and capitalism are not natural allies), should be planning for permanent peace. Men should be appointed now to study the disease of war, to formulate the plans, to gather the materials, to strengthen moral opposition, to prepare the minds of the people, to furnish the organization, so that, at the right time some one may lead the nations patiently and scientifically to destroy war; just as William Lloyd Garrison started out to destroy slavery; and Howard Russell started out to destroy the saloon. And the reason is that war is part and parcel of the whole competitive, social order and is capitalism. Unless this problem is solved, says that remarkable English preacher Dr. Orchard, "Civilization will perish"; or as a French prophet said:

"I forsee a great event
The end of war or
The end of the world."

Men of good-will must find a way to remove the curse of war from the world, else there can be no Industrial Fraternity.

There is a deepening conviction growing among many os us, perhaps among all, that, as Dr. Gladden said yesterday noon and Dr. Steiner last night, we have tried everything but Christ—and it is my deepest hope that our present despair over the bungling of our wisest men will turn us to follow Him, if for no other reason than we have nowhere else to go.

When, three years ago, our civilization began to collapse, I was driven by the Spirit to the mountains of Jesus' teachings and found His simple words pointing men to peace and fraternity. Men should live by the word proceeding out of the mouth of God. When in April last our own nation was caught in the falling ruins my blood was frozen with horror. I cannot describe the moral agony of those days—except that I know you suffered the same. Here I offer my humble testimony that nothing will do but that which we have not tried—nothing but Christ.

His way may seem idealistic, I am scarcely debating that, although I know that some ways that men recommended because they were practical, have ended in collapse. His way tallys with the splendid vision that attended my boyhood in the Ohio home to the north where I was born. His way seems to fit in best with the thoughts that came when I knelt last Sunday at the graveside of my grandfather and gradmother, who one hundred years ago came to clear the wilderness in northern Ohio. His way fits in with the ideals that ruled when a beautiful girl in northern Ohio and I began to build a Christian home. His way fits in with the ideals of the noblest people I have known in Delaware and Wooster and Oberlin where I studied; in Mt. Vernon and Cincinnati and Oak Park where I preached. His way, although I have walked much in the light of common day, restores to me the clouds of glory that surround us as we come from God our home.

And if this way could work in an empire with Caesar on the throne in the 1st century it can work in the 20th century; and the weary world is waiting to see it work.

Industrial Democracy must come along the way trod by Jesus of Nazareth, Kaiserism in industry and the state and in the church can be dethroned only by the teachings of Jesus commanding our life; only by giving ourselves up to the supreme sway of the invincible love of God, a love that will compel us to love men while they are yet sinners, a love that will compel us when we stand praying to forgive. A fearless love that will so hold us to our task that no power on earth, except our own inward disloyalty, can arrest our contribution to the final victory of social justice and universal comfort on earth.

I heard recently a wonderful young woman express

her ideas of the followers of Christ. I thought I was looking at Huffman's "Jesus in the Temple" as I listened. She said of them—and it is such people that will win the world to Christ—

"We are unconquered;
Though hated we refuse to hate.
Though bound our spirits still are free;
Though murdered we refuse to slay.
We stand serene and here affirm—
Our country is the world;
Our brothers are all men;
Our law is love;
Freedom and peace our cause.

"We are not beasts that we should desolate
The earth in blood and tears and broken lives.
We are not fiends that we should make hell real;
But we are men with courage and with vision;
And we shall build the world anew.
Your chains can never bind our souls,
Your swords can never kill our dream.
It is unconquerable.
It shall endure
Until mankind is free.
And war in field or shop shall be no more."

I thought I saw and heard Christ that day. I shall always think so.

W. B. M. P.

The weekly prayer-meeting has already established itself as an opportunity for quiet communion, which most of us find all too rare in these busy days. On Wednesday we missed the sweet face of the chairman of the Prayer Committee, Mrs. Kroll being confined to her house by a severe cold. Mrs. Krick led our thoughts to the Sermon on the Mount, characterizing it as Christ's Inaugural, His great Manifesto, more disturbing to that day and generation than any higher criticism of our time. Personal consecration was shown to be the heart of all endeavor: "We can never do more than we are."

Prayer followed for Miss Barrows of Kobe, mentioned in the Prayer Calendar; our absent officers, our missionaries at home and abroad and all the activities of our church life which look to the coming of Christ's kingdom.

Miss Mary F. Denton's Tour among the Churches in Oregon, Idaho and Utah.

A visitor at the Doshisha several years ago reported that Miss Denton's daily schedule of work read like a railroad time-table; each and every half-hour had its particular task, and the tasks were so diversified that a wonderful alacrity of mind and body was demanded for their accomplishment.

Probably this strenuous training made possible the whirlwind itinerary and amazing number of meetings which Miss Denton achieved incidentally on her way to the Council at Columbus.

After leaving San Francisco a belated train brought her to her first stopping-off place—Ashland, Oregon, two hours late, but just in season for Sunday-school and church. In the evening a wonderful opportunity was given her to address a very large meeting of the Christian Endeavorers of Southern Oregon, which was also a union service of all the churches.

An early start Monday morning for Boise, where the Idaho Conference was in session, ended in a late arrival at 9:30 Tuesday night. Miss Denton reports the Conference as most interesting.

The program Wednesday afternoon was under the direction of the women, and Miss Denton spoke not only at that time, but was invited to speak also on Thursday afternoon. In the evening she left for Ogden, arrived there at Friday noon, enjoyed her visit wonderfully, and had a good meeting in a church where there had been no missionary society. Note the tense, "had been." We have reason to expect a different report in the early future. In the evening before Miss Denton caught her 9:50 train she held a council with a small company of men and women who are devoted to Missions.

Arriving past midnight at Salt Lake City, she was offered nothing less than the President's suite at the Hotel Utah. Congregational candor compels us to add that the apartments were shared with four other women travelers, resting on plain ordinary iron cots, which were quite in contrast to the velvet-covered walls and real lace hangings at the "forest of windows."

Mrs. Whalley, the President of our Utah Branch, called after breakfast with full program for Sunday and Monday. By leaving Salt Lake City at 7:30 in the morning, Provo was reached in time for an interesting Sunday-school session and good church service. The trains were accommodating in returning Miss Denton to Salt Lake City in time to attend a splendid Christian Endeavor meeting and an evening service with a good big audience at Phillips' church. Mrs. Whalley presided with great dignity and impressiveness. A woman's meeting largely attended, at the Young Women's Christian Association, at which Mrs. Whalley again presided, closed Miss Denton's Utah engagements and left her free to entrain at 5:15 on her first lap to Columbus. At Omaha she changed cars at 1:30 in the morning, and when her letter (from which these items are gathered) ended she was expecting to pass the afternoon in Chicago and leave at 9:35 in the evening for Columbus.

Note: Miss Denton has been reported as seen at the Council, apparently in good health and enthusiastic spirits.

NOTES AND PERSONALS.

Will the Pacific Coast furnish the next president of Andover Theological Seminary?

The Rev. Robert Whitaker of Porterville has been called to the pastorate at Sonoma.

A Pacific Coast Congregational Congress will be held next year. It will be in Oakland or San Francisco, probably late in June.

Sunday, October 7, sixteen persons united with Central Union Church, Honolulu, where the Rev. Dr. J. H. Williams is acting pastor.

Arrangements are being made by the First Congregational Church of San Francisco for the installation of the Rev. Byron H. Stauffer as pastor on Monday evening, November 12.

The Rev. F. L. Cooper, pastor of the Richmond Congregational Church, San Francisco, has taken work among the soldiers under the direction of the Y. M. C. A. He will be assigned to the cantonment at San Diego, probably.

Secretary Wikoff, of the Church Building Society, after attendance at the National Council at Columbus, went for

a brief visit to his old home near Philadelphia. President Nash of the Pacific School of Religion tarries in the East for a fortnight.

The Rev. Huber Burr accepted the call to the Hayward Church and was given a three months' leave of absence in order that he might enter the Y. M. C. A. war work at Linda Vista. During his absence, his father, Rev. Horace Burr, will have charge of the work at Hayward.

Topics announced by the Rev. Byron H. Stauffer in the First Congregational Church of San Francisco next Sunday are, in the morning, "If Christ Stood on Nob Hill." In the evening, "My Best Argument for Immortality." The calendar of First Church has now a small map of the city showing the location of the church building.

The Rev. Henry Kendall Booth of Long Beach began on the 7th of October a series of Sunday morning sermons on "The Gospel According to Isaiah." Subjects: "The Voices of the Dawn" (40:1-11); "The Climax of the Commonplace" (40:12-31); "The Travail of God" (42:13-17); "The Cornerstones of Religion" (Chapters 43 and 48); "The Program of Service" (42:1-7); "The Prophecy of the Cross" (Chapter 53).

From October 17 to November 14 inclusive the midweek services in the First Congregational Church of Berkeley are devoted to a study of the beginning and development of Congregationalism. Topics: "The Beginnings in America"; "The Family and Social Life of the Puritans"; "The Development of Congregationalism in the 19th Century"; "The Influence in Education, Missions, Theology and Literature"; "The Place and Responsibility of Congregationalism."

The weekly bulletin of the First Congregational Church of Long Beach carries these words: "With careful thought and earnest prayer has this church been builded for the worship of Almighty God. The feeling of beauty and harmony that comes upon you as you enter this place; the atmosphere of rest and worship that envelops you as you remain are designed to lift your soul to God; for this worshipful room is in itself a prayer. And although there be here no liturgy and no altar, yet music, service and sermon are one in seeking to create here that sense of the Divine Presence that can make this indeed the House of God. Enter, then, this church with reverence, and leave it not ere you have offered a prayer for yourself, for him that ministers and for those that worship here.

The Rev. Dr. Miles B. Fisher goes to Boston next week to enter on the work of a new office created by the National Council. He has been made Secretary of Missionary Education, and another person will be appointed for the work of Missionary Extension under the Sunday-school Society, with headquarters in New York. The work on which Dr. Fisher is about to enter is one for which he has shown special adaptation. We congratulate the Education Society and the churches throughout the country in that this new work has been arranged for and that Dr. Fisher has been chosen to lead in starting it and in carrying it on. Regretfully we of the Pacific Coast part with him; but, conscious of the splendd work done by him as a Coast district secretary, we realize that we shall share in the gain that shall in the future come to the denomination nationally.

The Sunday evening subjects by Dr. Kloss of Plymouth Church, Oakland, for the next three Sundays are: "Conservation of Personal Resource," "Modern Degenerates," "The Philosophy of Good Looks." We take the following from last Sunday's calendar: "The supreme test of Christian discipleship is fruitfulness. Not to do good is to do evil. We are not to concern ourselves so much about the things we ought not to do as about the things we should do. The servant in scripture and modern life is justly characterized as unprofitable when he fails to make good with one talent or the ten committed to his trust. * * * The vital man is no more content with negative goodness than with a heatless fire. He has discovered that the greatest sport on earth is an aggressive fight for justice and the Christian ethic. He doesn't want to be a cipher, not merely good, but good for some definite thing in the life of today. Are you Positive or Negative?"

SOUTHERN CALIFORNIA CHURCH NEWS NOTES.

Rev. Montagu A. Shipman, of Buffalo, N. Y., has accepted a call to the Pilgrim Congregational Church of Pasadena, recently made vacant by the resignation of Rev. Mr. Morrison. Mr. Shipman has come highly recommended and has made a good impression.

Rev. Isaac Cookman has resigned from the Park Villas Church, San Diego. He has been pastor there since before the organization of the Church, five years ago. Mr. Cookman, by his sterling qualities of character, has won the respect of ministers and laymen of all San Diego.

Rev. J. H. Lash has resigned his pastorate at Lake Avenue Church, Pasadena, to take effect the middle of November. Mr. Lash has been pastor of Lake Avenue Church for ten years. His church has had a splendid growth and is among the most spiritual and successful churches in the conference. His people regret to see him leave. He resigned to accept the pastorate of the church at Hollywood, Los Angeles. Hollywood is comparatively a new church, but with a brilliant future.

General Missionary Smith organized a new Sunday-school October 14th, in the Buena Vista Schol district, ten miles from Bakersfield in Kern county.

CALVARY CHURCH, OAKLAND.

A very pleasant surprise awaited the congregation of Calvary Congregational Church on Sunday morning, October 14. Our pastor, Mr. Roy H. Campbell, was present and delivered a most splendid address on the work of the Young Men's Christian Association, among the boys of the army and navy, in which he is now earnestly engaged. His words had a new vitality and power and filled with the spirit of sincerity. We know that the sane and safe religion which he gives to our boys; and the personality with which he will draw many unto him, will make his work most effective in establishing noble aspirations and worthy principles in the hearts of the men who come under his splendid influence.

OPTIGRAMS.

Hugh Elmer Brown.

The only proof that the pure in heart see God is to see Him.

Prayer may be like the pressed specimen, or like the fragrant living flower.

Religion in a sack suit is coming to the front; business

brains are being consecrated here and there.

One of the saddest comments upon a sermon: "What was he driving at?"

There is something in our times of stillness; something at work behind our minds; something in the sky at sunset; something in the face of man, which makes us sure of God.

How fortunate that forbidden fruit does set the teeth on edge, and that wild oats will not make the bread of life!

The Gospel of Getting Even is a fungus growth on the tree of Good.

Jesus said many times that His Kingdom would not be established by force; he died in loyalty to that belief.

Spirituality is a vivid sense of unseen realities and a firm trust in the Living God.

Convicts in prison are left open to most any kind of religion that comes along. School children are denied religious instruction.

Any knock may become a boost; it all depends upon the point of application.

Christ did not preach the Cross at first; from a child we must not ask sublime forgiveness of injuries.

If Christians are really the "salt of the earth," they will make men thirsty for the Water of Life.

Too many men are monopolized by Iago's advice: "Put money in thy purse!"

Unsuspiciousness is one of the fairest human virtues. Love "thinketh no evil."

Some listen for a little supernatural click within which will mark off divine leadings from their own promptings.

Men groan about the Mystery of Evil, but the Mystery of Goodness is just as complicated.

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SHASTA ROUTE: Skirting majestic Mount Shasta and crossing the Siskiyous. To Portland, Tacoma and Seattle.

EL PASO ROUTE: The "Golden State Route" through the Southwest. To Chicago and St. Louis via Los Angeles, Tucson, El Paso, and Kansas City.

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